

The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

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EXCHANGES, ATTENTION!!

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SOCIOLOGY.

TRUE CHARITY.

Of what does true charity consist? This is a question worthy the profoundest consideration. Ordinarily, organized charities are speculative trusts, having their origin mostly in a genuinely humane but misguided impulse. They grow from small beginnings to formidable corporate proportions, when they are gobbled by speculators, and conducted in the interests of the rich rather than of those they were at first intended to serve. Organized eleemosynary institutions are commonly controlled by selfish parties, and, though sustained by the liberal contributions of the charitably disposed, a comparatively small part of the substance contributed reaches the objective point of the donor's intent. Notwithstanding the great desire on the part of the philanthropic to alleviate the wants of the destitute, poverty augments proportionably

to the constructive force of our present system of social arrangement.

It is easy enough to diagnose the disease, but it is so easy to indicate the remedy? If it comes to a question of adequacy, as pertaining to demand and supply, there is no lack of abundance in all things conducive to human comfort. Why, then, are not all bountifully supplied with the essentials of comfort, to say nothing of luxury, which might be the inheritance of all under a properly adjusted system of human economy? We reiterate the statement, so often made, that "The love of money is the root of all evil." If this be true, then this love must be destroyed. This indicates the remedy. Love of money will continue so long as there exists a necessity for its use. There are two principal factors in the regulation of economy; the first is production, the second, distribution. Money is not required for either of these purposes. What, then, you will ask, will be the incentive to exertion? I answer, the love of the brotherhood, primarily. Every industry will be conducted on the basis of its love, the end of that love being the use of the industry to the neighbor. Labor for self is the most sordid and abnormal impulse imaginable. "This is all well in theory," you say, "but practically impossible." Is the purpose of God aborted, and the Christian idea a fabulous myth? or will the Lord's prayer meet its answer in the fulfilment of righteousness in the earth?

"If the state of things you suggest could be insured, it would be very lovely," is the answer; "but the selfishness of the human heart precludes such a consummation." This were impossible except for the purpose of God and his power to accomplish it. Swift retribution hastens to its grand culmination. The baptism of fire is upon us! The great and dreadful day of the Lord is at hand! Howl, ye rich men; the fire of divine vengeance will consume you, and your riches shall be to you a burden weighing you down to your utter destruction!—Kores, in Guiding Star.

When the Lord God overruled the discoveries which gave to civilization a new hemisphere, he provided for the laying of the foundation of his coming kingdom by causing the fathers of our country to pronounce the principle of liberty which, though set forth in the declaration of independence, has been most shamefully violated from the foundation of the government till the present time. The government belongs to the people. The people constitute the controlling power. Those elected to office are legitimately the public servants, and so soon as the people are educated to know the fact, measures will be instituted to restore the government to its first principles.

War of Organized and Combined Capital upon Labor Organizations Begun.

Col. Oran Perry, city freight agent of the Pennsylvania road, summoned the freight handlers before him and said: "All of you who desire to remain with the company instead of the union will walk to this side of the room." All but five obeyed the order, who were not left in doubt as to their fate, but were promptly dismissed by the colonel freight agent (monopoly and military combined), with the following information: "I don't want to be misunderstood. This company will not furnish bread and butter to men who are likely to prove unfaithful to it. You cannot be loyal to the company and to your union, and if you prefer the union to the company that pays you your wages, well and good. It is not necessary to mince matters. You five men are discharged; you will get your pay at once. The others can return to work, but they cannot continue to work and belong to the union. This shall not be a union freight house while I am in charge. The company reserves the right to conduct its own business, and, while I am doing this of my own accord, I am satisfied my superior officers will find no fault."

Let us consider for a moment the relation of parties in this case. The military and monopoly potentate, who utters the above emphatic language, is the small placeman of a huge and conscienceless monopoly which has, for many years, been said to own the great state of Pennsylvania, by the misuse of whose sovereign powers it has been fostered and swelled out until it really imagines that all sovereignty belongs to it, and in the person of its little despot, thus pompously talks of "loyalty" as though it were not a term unfit to be used in connection with a power that is an *imperium in imperio*, which, on its part, knows and practices no loyalty to any higher power, divine, or human. On the one hand we have a soulless, fictitious, legal individual that has grown greater, more powerful than the state which gave it being, but which has no conscience, no sympathy for suffering humanity, no respect for the moral or legal rights of its employees who are its victims, no fear of God or man, nothing, in fine, but an immeasurable, insatiable greed for gold; on the other hand, are naked, helpless mortals who have no means of even prolonging their wretched existence except as the ignorant wage slaves of this irresponsible tyranny, which—having all the resources of oppression which money and the unlimited combination of the rich, educated and cunning possess—now haughtily and peremptorily forbids them even the poor privilege of organization and combination against its conscienceless robbery.

But let us examine a little more closely the haughty and supercilious language of this mighty one. "This company will not furnish bread and butter to the men who are likely to prove unfaithful to it." From whence does this bounteous providence get the means of feeding the hungry and clothing the naked? From no other source than from the perils and labors of the very men whom it threatens with possible starvation if they will not unresistingly submit to its robbing them of whatever portion of their own earnings its measureless greed may determine to take. It was one of the grievances of our fathers—for which they took up arms in rebellion—that, in every case, those who took, assumed to

judge for those who paid. Unless the spirit of '76 is wholly dead in their descendants, this, the last, most cruel step that is now being rapidly taken by compactly organized and combined capital, will, in the near future, prove its Bull Run, and ultimate complete destruction.—O. F. L.

A Sign of the Times.

I have a dream of the future. I have an enduring faith in the evolution of a perfect human government. In the beautiful visions of a coming time I behold the abolition of poverty. A time is coming when the withered hand of want shall not be outstretched for charity; when liberty, equality and justice shall have permanent abiding places in this republic.—Governor Leveillé's Inaugural.

The above utterances, with many other similar ones, mark Kansas' new populist governor as one of the advanced minds upon whose mental vision the orb of the new day seems to be rising with promise of healing in his beams. The mind that can entertain such thoughts cannot fail of the desire for their speedy realization, and the wonderful way in which this unambitious, apparent man of destiny is brought to the front as the governor of the pioneer state of Kansas, at such a crisis of the world's affairs, can be regarded as nothing less than one of the signs of the wonderful times on which we have fallen.—O. F. L.

Help Bring the Day!

Editor Flower, of the *Arena*, in a brilliant editorial on "Character Building; the Next Step in Educational Progress," in the January number of that periodical, after making many good points, and partially demonstrating the moral weakness of the present social system, closes by saying: "I believe, most profoundly, that the time will come which shall witness, as Victor Hugo puts it, 'The end of prostitution for woman, the end of starvation for man, the end of might for the child; the age of brotherhood, concord, and dawn.' But this can only come after successive generations, in which the highest elements in man's nature have been rounded and developed by a rational system of ethical culture,—by character building which shall comprehend in their broadest significance, liberty, justice and fraternity."

As opposed to the foregoing opinion with reference to the time when a new order of things will come, Koreshanites assert—without fear of contradiction—that the new day will dawn within a quarter of a century. If that day were not to come, for generations yet, it might as well stay away altogether for, as Christ said, referring to the time of tribulation about to set in, "Except those days should be shortened, there should no flesh be saved, but for the elect's sake they shall be shortened."

If these gentlemen of humanitarian views, such as Editor Flower, who are inclined to be broad and progressive in their conceptions, were to study the Bible, the Book of all books, a little closer, they would find much within its covers to strengthen them in the opinion that the Golden Age, which writers have dilated upon so much, is about to dawn, and that that day of rest for which the race has longed is nearly upon us. As the Lord Christ said, no flesh can be saved if the days of tribulation are not shortened. Think

of the present condition of things continuing and daily growing worse—as it admittedly is—for generations to come! How much, do you suppose, would be left of humanity, and what would be the mental and moral worth of that which remained?

There is nothing that can supercede the bread and butter problem. Nowhere do we find anything as eloquent and potential as a hungry stomach. No argument can equal it in force. Nothing will take the conceit out of a man so quickly as an empty maw. Nothing will take the egotism out of modern scholarship, with its boasted learning, like starvation. A man without bread is already on the verge of barbarism, no matter what may be the nature of his acquisitions. Persist in depriving him of food, and he sinks to the level of cannibalism. What have we then to deal with but an animal? The present commercial system, or competition, is rapidly transforming men and women into beasts. Commercial lust has done its work well. It is just now putting the finishing touches to a cycle's work. We are approaching a climax. The present condition cannot, in the very nature of the case, continue for generations. The rich grow richer, and the poor poorer. Today, a great monopolist, by a gigantic deal, makes five millions; tomorrow he will make ten, by a still greater plunge; the next day, by another scheme, fifteen millions are filched from the pockets of the toiling masses—the producers—and added to the fortune of this rapacious hound. Money getting has become a species of monomania, but no more so than has sensuality. Just as rapidly accumulating gold makes the eyes flash with the fire of greed, so each new indulgence in lust whets the appetite for more and greater indulgence. So modern civilization, hurled on and on, ever faster and faster by the steeds of money and lust, rapidly approaches its precipice. Over it must go, but who will survive the wreck? Ten years will bring the climax.

Enough time has already been spent advising as to what should be done by many who, while progressive and honest, are not yet fully alive to the causes which have produced the present woeful condition. First get at the cause and then there is some hope of salvage for many willing to set themselves in order. Koreshanism does not in the least fear refutation when it declares that sensuality is at the root of human woes. "The love of money," as has been so frequently stated in these columns, "is the root of all evil." We have never found a logical proposition capable of underlying this Biblical precept as a key to all the world's misery. Men do not know the primary significance of this wise saying.

Money is from the Latin *moneta*, which means the guard of women, hence we conclude that money, primarily, is related to the commercial act in its central or sexual domain. Now if money is the guard of women, then any abuse of that guard is a violation of its legitimate use, and becomes a sin. Through such violation the race fell. It committed adultery. With the commercial principle abused in its central province, adultery followed in every channel of life. Hence we find, today, everything adulterated. In secular commercial transactions we have watered valuations of every kind,—in the form of mediums of exchange, stocks, bonds, etc. Why this adulteration? Because of the love of money. Now money, in any domain, is properly a medium for the interchange of

the products of life for the sake of perpetuity. Secular commercial interchange should have no other object. Where this law is not observed, society must suffer in consequence. Because of the repeated and persistent violation of the law, we are now, in Europe and America, on the verge of revolution and of starvation.

It is one thing to preach right living; it is another thing to practice it. Theory and practice are so unlike, that were we to run up against them in the street we never would suspect that they were related. Adultery, the great and fundamental sin in society, is fostered and cherished not only on the highway but in the home. "Whoso looketh on a woman," was never intended by the Lord Christ to exclude the marital tie. Here is where the sin grows into diabolism, and as a consequence we find it to be an admitted fact that brothels are patronized by more married than single men. What, then, has celibacy to do with the great governing principle of life—that of commerce? At this time, it has all to do with it. "They who are accounted worthy to attain that world" (age) "and the resurrection of the dead, neither marry nor are given in marriage, but are as the angels of God in heaven." We think the time for the resurrection, (to which Daniel referred) when some shall awake (not from the graveyards but to a knowledge of past embodiments), some to joy and others to contempt, is upon us.

Let those who sincerely desire to see the world grow better remember what James said about faith and works, and get down to business. Sexual purity or chastity is the first requisite for the reformer of the coming day. Never mind about the population question. Have a little more solitude for your own soul and its purification, and you will find that the race will continue to exist without much difficulty. There are plenty of grovelers. What we need is a few more flyers. With the God seed, the source of immortal life, conserved, wherein we demonstrate that we love God by not dissipating his life—which is in every man—let us look around for the neighbor.

Volume upon volume has been written upon political economy. Years have been consumed by professed scholars in endeavors to solve the social problem, but that great summary of the law, as given by the Master, has never been improved upon. Love to God and to the neighbor involves the sum and substance of all reasoning on economics. It can never be made to harmonize by any ingenious rendition with the competitive system, where the love of money prevails. Cut loose from the competitive system, or cut loose from God. The time has come when, if the Lord be God, he must be served, but he never has been, nor ever will be, harnessed with Baal. Now let the earnest men who would see society better, live the communistic life as practiced by primitive Christianity. The early church was the Lord's little commonwealth. He knew it would have to fall. It was only a type of that which would come at the end of the age or "world," as the church puts it. Be well assured that from the wreck of states and the crash of systems, Christian communism alone can survive.

Noah is now building the ark. God never brings a flood until he has prepared a place of safety. The Koreshan System, the United Society of Believers (Shakers), and other communistic bodies founded on the law of love to God and

the neighbor, are preparing the ark. Some day they will all be united, and with their aggregated power they will re-adjust existing commercial practices, and inaugurate the divine kingdom in earth. A baptism, through the comprehension and application of central laws revealed in this day for the salvation of men, when poured out will consolidate these bodies, and while the old church and state are passing away the new church and the new state wherein dwelleth righteousness will be inducted into power and service. Church and state will again be united, for all ethics must spring from the source of life which is in Deity; none are fit to reign, until imbued with that life. The politician, the office seeker, the note shaver, and our dyspeptic friend—the modern preacher—will all be out of a job; that is, the kind of a job which they have been pursuing. Churches will then serve better as industrial temples than as places where an unknown God is worshipped, frequented by elder and deacon for the sake of trade.—C. J. M.

Reflections on the Death of Blaine.

With the death of Blaine the republican party passes into history. He was as good as his party, its admitted leader, and deserved a better fate than to be passed by it so many times for the office of the presidency toward which goal he cast such longing eyes for so many years. The country has produced more honest men than Blaine, notably in Washington and Lincoln, who, notwithstanding the ephemeral praise of contemporaries will outlive all other Americans in the true estimate of greatness. Supreme uprightness, indispensable to the very greatest, cannot be indicated in the cases of Webster, Clay or Blaine. These three men belonged to a different die from that in which Washington and Lincoln were cast. Ambition was the controlling impulse of the former class, while supreme duty governed the latter. Ruled by conscience, they became fixed stars, but their more brilliant fellow countrymen, dominated by ambition, will pass into history as meteors. The one type belonged to the Marcus Aurelius order of men, while the other lived in the sphere of Napoleon, but as that overmastering genius, consumed by ambition, failed, so must all his imitators and lesser lights fall who would substitute self for duty. The ego must be placed in subjection if the aspirant for true greatness would scale the exalted heights of an immortal fame. We have reached a period of the world's history when egoism will be crushed; utterly annihilated. It is the edict of destiny, and woe to him who lifts his hoary head in defiance of it!

Blaine, with the exception of Gladstone, was the greatest political leader of his time. When we speak of leadership here, it is in the sense of the accepted significance of the term, but not in its true significance. The vulgar conception of leadership was supremely personalized in Bonaparte, who, notwithstanding the fact that he deserted an army in Egypt and left thousands to freeze and be slaughtered in Russia, was nevertheless able to arouse the enthusiasm of his countrymen, who eagerly flocked to his banners with certain death hovering over them. The man who can thus lead people possesses in a remarkable degree the power of what is termed "magnetism." This wondrous gift was possessed in a degree by Webster, but among all Americans, Clay and Blaine were

its pre-eminent claimants. But truly great leadership comprehends something greater, deeper and more sublime, the character of which the world has yet to understand. Jesus Christ, the God man, from whom will soon be reproduced one hundred forty and four thousand of like nature—*virgines* (men-women) over whom death, which has just destroyed a great politician, will have no power—was the masterful leader of men. He could not sway thousands by his external presence, but he could suffer on the cross with common thieves and, being lifted up, draw all men unto him.

Such fortitude comprehended more than what is commonly understood by "personal magnetism." Men generally do not seek this kind of leadership on account of their lack of fortitude, which superb leadership exacts. To stand in defiance of the accepted morals and customs of a world, calls for a king among men. Neither Washington, Lincoln, Webster, Clay, Gladstone, or the departed Blaine, possessed such stamina. As gladiators they have had a whole arena of support, while the Nazarene had but twelve men, and even they at last deserted him. Moses and the prophets were greater men than these statesmen of history. Their names have lived for thousands of years, and will go echoing down the ages, while the Blaines, Clays and Gladstones will be lost in the mists of their own century. The high-sounding encomiums now being passed by the daily press on Blaine are in some instances, grotesque. His name will recede with the social system which bred and nurtured him. While brilliant in mind, like all politicians, he rarely arose superior to the behests of policy but, nevertheless, he had more foresight than his party; this was proven by his scheme of reciprocity, a clever subterfuge to avert the inevitable catastrophe merited by his party through its dogged adherence to a high tariff.

Blaine was a fox, but scarcely a lion. Duty, integrity and God-like wisdom will impel a new order of men and women soon to come to the front, created by the exigencies of the times and the evolution of destiny.—C. J. M.

Give Us Something New!

This is what the people are crying out to the daily press. The daily dish of information that is doled out by the papers is becoming very tiresome. Some divorce court news, a few railroad accidents, some rehearsed political gossip, and then the same old song to fall back upon, as, for example, "How Mr. Gladstone lives and how he works," "Reminiscences of Grant," or "The last political conversations of Samuel J. Tilden." Either on this order or else, "A description of Mr. Vanderbilt's newly erected palace." The public is growing heartily sick of all this stale information served up in forty page Sunday papers and blankety blank dailies. New ideas are what is wanted. Some day an original genius will start a paper modeled on an entirely new plan, wherein the thinking, driving thousands—for people are doing some earnest thinking nowadays—will find some real food for reflection. There is a field for such a paper now.

Some bold genius is needed to tread new fields, whose daring will meet with a happy response from the masses. Newspaper editors are cowardly. Though thinking that

they know public opinion, in reality they do not know it at all. Sentiment is rapidly shifting these days from its old moorings. Every day evinces a marked change. Where will it stop? Why is it not accurately traced? Because the journalist of the day is too stupid. He is afraid to do a little prospecting. There is comparatively little support of monopolistic institutions now to be found among the people. They really favor the co-operative plan; but there is not a daily newspaper in the United States the columns of which can be found flavored with such an economic relish. Some real sharp and pungent matter in psychology would meet with favor. Something on the wondrous science of telepathy or thought communication about which so many are thinking, without being able to designate the quality of their thought by its proper name. Re-embodiment, too, is engaging earnest attention. These are only a few of the many lines awaiting consideration. The people must and will soon have something new.—C. J. M.

Truth and Fallacy.

What is truth and what is fallacy? Who knows? Is this a strange question to ask? You may say yes. A few years ago we would heartily have joined you in such an affirmative, but time has clearly demonstrated to us that the human family, as at present constituted, is not cognizant of the real nature of truth or of fallacy, only as a very few are able to comprehend the laws now being promulgated from an illuminated centre. A quality of a certain kind is able to perceive the truth proceeding from a mind appropriating that quality, while the same truth appears to an antithetical mind as a fallacy. While to natural human conception the conditions accruing from such phenomena produce a chaos greatly to be deplored, yet to the divine mind agitation is only thus produced which will result in the salvation of the world. "I create light," said the Lord, "I make darkness." When the Lord manifests himself to mankind he would be in as great agony without communication with the polar centers of fallacy or of darkness as without their antithesis—truth. All are performing their work in the divine economy, hence mortal man must not judge his neighbor because of his unfitness for such a task. "Vengeance is mine, I will repay, saith the Lord." Those outside of Koreschianity are rendered incapacitated to interpret this, as well as other expressions of Deity to be found in the Bible. "How strange," many say, "that God, the Father of us all, should deal with vengeance!" Vengeance, in its true meaning, we know nothing of, any more than we do of judgment and justice. These are principles inherent in Deity from whom only can they flow to, the circumference, because God is the centre of commercial wisdom and equitable distribution of the substances of life to their proper channels. When the time is ripe for equitable distribution, God's vengeance and judgment will be meted out to the just and to the unjust. Then the angels of heaven will sing hosannas in the higher realms, while the devils will live in high revelry in their own spheres; but the days of deception and hypocrisy, which now obtain, will be gone, for the kingdom of our God will have come, and the power of his Christ. —C. J. M.

GLEANINGS FROM THE LORE OF KORESH.

The volume, number and page at the close of each excerpt, cites the reader to its environment, and, unless otherwise noted, indicates the Guiding Star.

ATTRACTION, THE LAW OF.—AXIOM.—The law of attraction is the same in every domain. In the domain of physics—so called—it is simple attraction without mental cognition or consciousness, but in the domain of the mind, the attraction is of a higher order and is in the domain of the desire, the affection, the love.—I. 11, 260.

CORPUSCLE OR CELL AND THE MAN, ANALOGY BETWEEN THE.—By the law of analogy we know that if the great corpuscle of the mass, the single man as related to the entire humanity, breathes and pulsates, then the single cell, as related to the single man, breathes and pulsates also. No two cells of the brain, nor of the body, generate the same kind of fluid, or the same kind of force.—II. 9, 264.

The outermost things of being are the ultimate expressions and limits of interior life.

BOOK OF ANTHROPOSTIC EXISTENCE, THE, AND ITS SEALS.—"And I saw in the right hand of him that sat on the throne" (who was in divine wisdom) "a book written with n and on the back side, sealed with seven seals." Rev. v: i. This is the book of human life, as having become immortal life. The back side of the book is the material human side, and the seals with which the book was sealed were, Adam, Enoch, Noah, Moses, Elias, Jesus, and the one now at hand.—II. 4, 115.

AXIOM.—AGITATION OR VIBRATION, either proximally or remotely is always the result of attraction and repulsion. Example:—Place hydrogen gas contiguous to or in juxtaposition with oxygen gas, and they unite by the law of attraction. The attraction of the molecules destroys the gases. The result of the union is the production of water, and the generation of non-vital forces. The destruction of the particles or atoms of the gases is occasioned by their agitation or vibration. I. 12, 269.

BRAIN AND BODY, PULSATION AND RESPIRATION OF THE.—We have said that, corresponding to the two great hemispheres of the brain, there are two great motions of the body, pulsation and respiration, as manifest in the action of the heart and lungs. As originating in the brain, they have their expression in the expansion and contraction of the cells, with the outflowing and inflowing of brain forces and fluids through the fibers, which are the correspondents of the blood vessels and bronchia. The brain has its pulsation and respiration as well as the body; that of the brain is prior to the latter as cause and effect.—II. 9, 264.

MAN OF SIN.—Ezekiel xxv. refers to the Christ at the present coming, or to the coming both at the beginning and the ending of the age. The Lord Jesus, through the operation of the Spirit, descended into the race and took upon himself the sinful nature. As he now comes, he must necessarily come like any

other man, born in sin and shapen in iniquity; therefore he comes as the "man of sin." He comes as it is declared of him, "as" (not like) "a thief in the night."

But he must come into the genuine doctrine, after which he must be cleansed from his sins. See Zech. iii., beginning with the first verse: "And he showed me Joshua" (this is the Hebrew for Jesus or Savior), "the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan: even the Lord that hath chosen Jerusalem, rebuke thee: is not this a brand plucked out of the fire?" "Now, Joshua" (Savior, Jesus) "was clothed with filthy garments" (unrighteousness), "and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."

If you will continue the chapter you will see that it refers to the Branch. II, 5, 156.

SHARP CUTS.

An ideal social system is one that will operate smoothly without the aid of lawyers.—*Citizen*.

If there had never been any slaves except those sold on the auction block, every land under the sun would now be free.—*Ram's Horn*.

Many people attend church who don't possess a single Christian virtue, while thousands who never attend church are worthy followers of Christ.—*Ex*.

Believe in the morality of usefulness, that consequences determine the quality of action, and whatsoever a man sows, that shall he also reap.—*National Economist*.

Know that truth has no fear of being understood. Its enemies are ignorance, prejudice, bigotry, hypocrisy. Light and knowledge are its eternal friends.—*National Economist*.

The defamer and denouncer is never trusted. Men may use him and his methods to accomplish ends, but they, like the burglar, despise and hide the tool.—*National Economist*.

How does it happen that a sugar trust can make money by shutting up refineries and swelling the army of the unemployed, while Dea. White makes hundreds of thousands of dollars by gambling in sugar certificates?—*New Nation*.

It seems that the great gambling institution at the foot of La Salle Street, Chicago, known as the Board of Trade, has been hiring sleuths to shadow the members who deal in "puts and calls." When men engaged in business become such scoundrels that they have to hire detectives to watch themselves to keep themselves from cheating themselves they had better shut up shop.—*Rights of Labor*.

It is important that the barbarism of killing men and women by law, should be removed from our civilization. While we hold human life so lightly, the taking of it will be frequent. We owe it to ourselves to develop a public sentiment that will drive out the beast from the thought of men,

to so great a degree that murder will not be entertained as a means of revenge.—*Progressive Age*.

Though silver can be mined in Colorado today for less than thirty cents an ounce, the government is paying for it about eighty-five cents an ounce, and inflating our currency at the rate of \$44,820,000 per annum; and this simply and only for the benefit of a few mine owners! Congressman Harter estimates the loss on our coined dollars and silver bullion now in the treasury, at the present market value of silver, to be \$160,000,000; and still congress refuses to stop the purchase. Why should the people expect it, constituted and lobbied as that body is by robber millionaires and their well paid attorneys?—*Natick Citizen*.

When a highwayman stands on the road behind a loaded gun and compels people to surrender their property to him before passing on the road, we call him a thief, and put him in the penitentiary. When a railway magnate stands on the road behind his watered stocks and compels the people to surrender to him their property before passing on the road, we call him a shrewd financier, a far-seeing business man, a great captain of industry, and put him in the legislature, the congress or the senate, in order that he may arrange legislation in the interest of the class to which he belongs. "What fools these mortals be."—*Journal of the Knights of Labor*.

In Glasgow, a city of seven hundred thousand people, you cannot get a newspaper or any other necessary article on Sunday. But you can see more drunkenness, more ruffianism, more brutal disorder Saturday and Sunday nights than among any other equal number of people in this world. We were three months in the great city of Paris, with its two millions of people, where the Exposition was opened every Sunday, and newspaper and other useful avocations go on on the streets Sunday, the same as any other day. Yet in the three months in Paris we saw but one intoxicated man, and he didn't look like a Frenchman. In the three hours of a Sunday in Glasgow we saw more drunkenness and ruffianism, of both men and women, than we thought existed on this globe.—*Gate City, Keokuk, Iowa*.

Self-sacrifice comprises a careful guarding of the appetite, a total abnegation of lustful desire, a recanting of carping uncharitable criticism, a curbing of any tendency toward anger in the bond of Koresaan fellowship and unceasing fidelity to the law of love to the neighbor, manifest in the performance of use.—*C. J. M.*

If we take the freedom to put a friend under our microscope, we thereby insult him from many of his true relations, magnify his peculiarities, invariably tear him into parts, and of course, patch him very clumsily together again.—*Selected*.

The kingdom of heaven is not come even when God's will is our law; it is come when God's will is our will. While God's will is our law we are but a kind of noble slaves; when his will is our will we are his free children.—*Geo. MacDonald*.

The divine last touch in perfecting the beautiful is animation.—*Ben Hur*.

SPHERE OF WOMAN.

Under the Editorial Management of Mrs. A. G. ORDWAY.

Correspondence, contributions and exchanges should be addressed, Woman's Department of THE FLAMING SWORD, Beth-Ophrah, Washington Heights, Chicago, Ill.

We will consider contributions upon the subjects of prohibition, enfranchisement of woman, and woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Kereskote view of these questions. House of conviction will receive due consideration.

What is the Office of Judas in this Dispensation?

If there is to be one, or more than one, character of this kind, the office must partake of the essential characteristics of the one who figured in the days of Jesus the Christ in the beginning of the age, or dispensation. The function at that time was to receive the substance, proceeding reflexly from the centre of life and truth as it proceeded through the apostles to their purification. At the time they ate the passover, "satan entered into him" (Judas), taking possession of him, thus transforming him for the work of the Lord's betrayal. The office of the passover was the inter-transmission of the substances of life, and the purification of the apostles for their service as the messengers of the Gospel of Jesus. They could not be purified except by the removal of their evils and fallacies. These, when driven out, must find some place of entrance, and Judas was raised up for that very purpose.

It may be, in view of the fact of the difference between this age and the Christian, that more than one Judas will be essential to fill the demand. Then there was one Son of God, now there are to be many. If there are as many Judases as there are sons of God, we should expect them to fulfil the prediction regarding the false Christs who are to be manifest at the time of the Lord's presence. There would be no false Christs unless there was a necessity for them, and it would seem that the necessity would be the same now as in the beginning of the age. It is therefore an office of inglorious ignominy. Through such channels must proceed down through the ages to come, the forces of sin and false doctrine, which sometime in the distant future will reproduce the fruit which has been termed in the Scriptures, *tares*, in contradistinction to the wheat developing from the Lord's own sowing.

The office of Judas must entail, in its fulfilment, that continuation in the line of broken continuity which stigmatizes that line of the semblance of life as *perpetual death*.—Victoria.

A Growing Fact.

You may shut up a man, but you cannot handcuff a thought that has once got loose in the world; and the thought is abroad that man should not be the master and woman the slave. We understand already that in the enjoyment of rights all men should be equals, and by and by we shall understand that all men and all women should thus be equals.—Hugh Pentecost.

The beautiful souls of the world have an art of saintly alchemy by which bitterness is converted into kindness, the gall of experience into gentleness, gratitude into benefits, and insults into pardons.—Amiel.

"A Man Bearing a Pitcher of Water: Follow Him."

"FOLLOW NO MAN."

"We are saved by the love of the truth." We are saved, by the love of the truth, from following any man who may set himself up as a leader and director of human affairs, without divine authority and credentials. Such a one is a blind leader of the blind. He will tumble us into a ditch where we must learn wisdom by some sad experience. However, the spirit of obedience, engendered by genuine love of the truth, will lead us to follow "the man bearing a pitcher of water," the humble carrier of the truth, who prepares for the last supper, even the marriage supper of the Lamb. "Behold I send you Elijah the prophet before the coming of the great and dreadful day of the Lord." The one anointed and appointed to do the work of preparation is entitled to the official name, Elijah, even as was John the Baptist, at the end of the Jewish age, speaking of whom Jesus said: "If ye can receive it, this is Elias who was to come." He prepared the way for the manifestation of Jehovah—God in his divine flesh or humanity. Our Lord Jesus was not only priest and king, but also prophet; he foretold things to come at the end of the age, a great supper, a preparation for it, and a preparer of the way, in the symbolic directions for the preparation of the typical and memorial supper. He foretold his presence "as a thief," and his taking of the hidden riches. The man with the real water pitcher will be the bearer of the pure truth in its ultimate, saving, scientific degree. Its fitting symbol is ever water. The pitcher in the hand indicates its derivation from the source of supply; the man is simply the carrier of the spirit of the truth, bringing it to the hungry and thirsty. Shall we reject such a messenger from God because we are told to "follow no man"? The treasure of God is in "earthen vessels." We are told by the apostle that "the arm of flesh we are not to lean upon," but he, the Spirit of truth, we are to recognize by the use of divinely given tests and by the power of our love for it, no matter where we find it, even if in a man of sin, a purely earthen vessel. That truth we are to drink in with the thirst of love which creates light in us to guide us to it. "If the light that is in thee be darkness, how great is that darkness!" It cannot guide us to the truth. The character of our light is determined by our attitude to the law, as exemplified in Jesus. If our love is begotten of his love, which was for the righteousness of divine law, we can say as he said, in all teaching and action, "Thy law is my delight."

We acknowledge no man as from God save him who has the spirit of truth, and we follow not the man as *man* but as a broken, self-emptied vessel whose only value is that of a carrier; one whom we love for his work's sake. This man is "the sign of the prophet Jonah." He is the body or carrying case of the truth which so holds him in subjection to its uses that he leads those who follow him to regard, as he does, "the way, the truth and the life," to be even Jesus, the Holy Spirit, the adorable center into which all love must flow if wisdom and the "crown of life" be given us. Such a man is the veritable overcomer, and becomes manifestly *one with the Father*. He "abides in the doctrine of Christ" and "has both

the Father and the Son." Paul exhorted Timothy to "rightly divide the word of truth." The measure of all things is the law and the prophets, of which our Lord Jesus was the fulfillment. In him, then, we have the plumb-line of integrality—wholeness—holiness. The man who raises that standard as the standard of doctrine and life, is "the man with the plumb-line" of prophecy. With it he compares himself and cries: "Oh, wretched man that I am, who shall deliver us?" To him the power of the spirit is revealed, and by it he is controlled to be consumed and destroyed. He presents his body to be a living sacrifice as a reasonable service. He becomes the house of God where judgment begins. He holds up the standard unflinchingly, though it reveals himself to be the man of sin, and all others to be one with him in sin, dead in sin. In doing this he becomes so spiritually alive unto God that he must walk in the "highway of holiness"—straight and narrow as it is—in the faith that the Father of his spirit will meet him in the way and clothe him with power to enter the city and the temple, even through the veil of his flesh, into the Holy of Holies. This man of sin, who so holds up the standard, is hid by it, and the standard is what attracts the eagles, the soaring spirits, the lovers of divine wisdom. They come to him on the wings of knowledges, born of experience, which has taught them that the standard of divine law is that to which all must gather. As they absorb the spirit of it they grow strong and fearless, saying, "By the power of thy spirit, O Lord, will we build upon it till thy prayer is answered." Such will never say, "we cannot keep the law, nor are we expected to," but rather, "in the cross of Christ I glory." They will confess its power to save to the uttermost, and that His Spirit, crossed with theirs, will yet transform theirs to his own. When He has lifted up his Anointed to demonstrate his overcoming power in mortal flesh, that overcomer shall sit in his throne and—baptizing all others, walking in his way, with the consuming fire of his love and wisdom—lift them up where he is, to wear, as he does, his Father's name written in their foreheads, while he wears "a new name," and they behold his glory.

In the anthropostic heavens "the man with the pitcher of water" corresponds to the sign in the physical heavens. The sign Aries is about entering the constellation Aquarius. There is one enlightened enough to discern the signs of the times, as he gazes at the face of the sky; some stand by, whose understanding he opens, and they know—while the clouds and darkness of the great coming tribulation hang over the earth—that the "sure word of prophecy" is a light to which they do well to take heed. It shows them the sign of the prophet Jonah. "The man of sin" is consumed by the spirit of truth, and thrown up by the antitypical great fish, the age of Pisces, the age of sensual propagation, which can produce only men of sin, being a wicked and adulterous generation. "Made sin" though he has been, he shall find the faith upon the earth in a few chosen ones. Those few will be so humbled in the presence of the divine law of love that they can understand the doctrine of election well enough to know that God is love, and that the only object in selecting a few is to make them the channels of blessing to the many. "God forbid that any man should boast." "By grace are ye saved and that not of yourselves; it is the gift of God." Fear not, little flock, it is your Father's good pleasure to give

you the kingdom. The little flock has a shepherd from Joseph; he is the stone of Israel, named and anointed. In him God dwells—even the life-giving Holy Spirit of the shepherd from Judah. The Spirit of this Christ in us is the only hope of glory. It will quicken our mortal bodies when it writes the law upon our hearts. Thou shalt love the Lord thy God with all thy heart and with all thy strength. Thou shalt love thy neighbor as thy self.—*Bertha S. Boomer.*

The Coming Woman.

Helen M. Webster, Ph. D., in a Current Topic Conference, at Lynn, said:

Surely, woman cannot be regarded as occupying an ideal position in society:

1. Until she shall have become a citizen of the country in which she lives, an equal sharer with the men, both of the responsibilities and benefits of the nation, the state, the city, which she calls her own.

2. Until her education shall be such as to develop, to the best advantage, her physical strength and her intellectual powers.

3. Until the perfect home shall have come—the one in which husband and wife shall join in striving to make real the noblest ideals of life.

4. Until, finally, society, having given to woman the opportunity of receiving the best and most substantial education, shall make it both possible and "proper" for her to engage in any work which she finds herself capable of doing.

Shall we sketch in outline the coming woman, who is to have the happiness of living in that day of larger opportunities and larger responsibilities?

1. She is to be physically strong.

2. She will not bow down to conventional follies—if perchance, any shall have survived till then—but reasonableness and common sense will be the motive power of all her actions.

3. She will be hygienically dressed.

4. She is to have a well-trained mind, which shall be able to perform the operation of logical thinking.

Shall we sketch in outline the attitude which the society of that future day will take toward such a woman?

1. It will, first of all, act justly toward her—it will not now indulge, and now defraud her.

2. It will give her personal independence in the home and elsewhere.

3. It will make her a free citizen in this land of freedom, and a sharer of all duties in legislative and governing bodies.

4. It will make men and women more truly companions than ever before, companions in the fullest and best sense of the word, in all the relations of life.

There will be in that day no conventional limits set to woman's sphere; each individual woman, being a free citizen, an independent owner of herself, living in a society which not only enables her to develop her powers, but gives her the opportunity to use them, will choose for herself from the whole unlimited sphere of human activity what her life work shall be.—*Woman's Column.*

Men cry for more labor. The demand should be for less.

A Woman for Poet-Laureate.

If Queen Victoria were only accessible to ideas from the planes of progressive thought she would certainly adopt the suggestion made by Miss Willard, and cordially seconded on every hand, that Jean Ingelow should be appointed poet-laureate of England. No time so fit as the present, with a woman on the throne, to make the innovation of conferring this honor upon a woman.—*Woman's Tribune*.

The Rev. Edward Everett Hale, D. D., says in the Boston *Commonwealth*: "A queen should have a woman for her laureate. Victoria is to look among the women of England, to know who has written, or who can write, such poems as shall honor a reign, now more than half a century long, which has a literature of its own, as in all other regards it has its own distinctive history. This woman is Jean Ingelow."

AMEN.

I cannot say
Beneath the pressure of life's cares today,
I joy in these;
But I can say
That I had rather walk this rugged way,
If Him it please.

I cannot feel
That all is well, when dark'ning clouds conceal
The shining sun;
But then I know
God lives and loves, and say, since it is so,
"Thy will be done."

I cannot speak
In happy tones, the tear-drops on my cheek
Show I am sad;
But I can speak
Of grace to suffer with submission meek
Until made glad.

I do not see
Why God should ever permit some things to be,
When He is loving;
But I can see,
Though often dimly, through the mystery,
His hand above.

I do not know
Where falls the seed that I have tried to sow
With greatest care;
But I shall know
The meaning of each hour below
Sometime, somehow!

I do not look
Upon the present, nor in Nature's book,
To read my fate;
But I do look
For promised blessings in God's Holy Book;
And I can wait.

I may not try
To keep the hot tears back—but hush that sigh,
"If night have been;"
And try to still
Each rising murmur, and to God's sweet will
Respond, "Amen."—*Selected.*

Madame Diaz, the wife of the Mexican President, will, at her own expense, send to the World's Fair this year a woman's band of forty-five musicians. It will comprise the most expert musician in Mexico.—*Chicago Woman's News*.

A Distinguished Sculptress.

Miss Alice Chapin, the distinguished sculptress of animals, is at present staying at Osborne, where she is making a study for Queen Victoria of two Spanish bullocks, the property of her majesty. The bullocks, which are beautiful animals, with enormous horns, will probably be modeled as a group.—*Ex.*

The Harvest is Ready.

The harvest is ready! Already the call
For reapers to thrust in the sickle is heard.
Why stand ye idle? There's work for us all!
Let us rise, with fresh courage a-gird!

The harvest is ready! No longer await
The lead of the weaklings so timid and shy.
We will thrust in our sickles. The harvest is great!
Our labors will end by and by.

The harvest is ready! The fields are all white;
Let us hasten to answer the call.
We put in the seed, God gave dew and sunlight,
The harvest is ours till nightfall.

The harvest is ready! Women of today,
We call for your word and your deed.
Give us your strength! O throw not away
The harvest. God has increased the seed.

—*Lydia A. Riches, in Woman's Tribune.*

A Much Needed Influence.

Susan B. Anthony is already making her orderly influence felt in the management of the New York Industrial school, and from her reforms in its discipline and control is proving herself to be in the right place.—*Ex.*

Forty young ladies compose the San Francisco Saturday morning orchestra, and are to assist at the opening exercises of the World's Fair, and to play in the woman's building each evening through the opening week.—*Woman's News*.

The beautiful busts of Mrs. Stanton and Mrs. Mott, the work of Miss Adelaide Johnson, of Washington, form a suitable and striking decoration for the convention platform. Miss Anthony's modesty prevents her own from appearing there.—*Woman's Tribune*.

It is one thing to see a necessity and another to act upon it.

Past question, every experience is serviceable to us.

Would you hurt a man keened, strike at his self-love;
Would you hurt a woman worst, aim at her affection.

The strength one can eke from little, who knows till he has been subjected to the trial?—*From Ben Hur*.

Good intentions are, at least, the seed of good actions; and every man ought to sow them.—*Sir W. Temple*.

CONTRIBUTED.

The views expressed under this head may or may not be in full accord with the tenets of Kewehantia. Articles containing over twelve hundred words are liable to be rejected.

Segregating Factors of the Modern State.

The dishonesty prevailing in public life is at present becoming strikingly apparent, not in America alone, but in every part of the world where the ethics of legalized, respectable (!) robbery obtain. The poverty of the masses has been ascribed to a lack of thrift on their side; economy has been preached to them by press and pulpit, but recent happenings and disclosures should have the result of disabusing the minds of the most credulous of the industrial portion of the community. Through the failure of the Panama canal enterprise, engineered by Count de Lesseps, small farmers, mechanics and one horse business concerns in France have seen their savings swept away to the tune of \$200,000,000. Competent engineers who announced that the undertaking was a physical and financial impossibility were denounced and derided by a treacherous press, that bled the projectors for a large part of the booty obtained from a greedy, selfish constituency. This same press poses as the guardian of popular liberty and morality, claims to be an educator of public opinion, yet never hesitates to befoul every noble effort made for the advancement of the race; never fails to besmirch and calumniate one who dares to raise a protest against the vices and the injustice that are rampant everywhere; one who would stem the torrent of sensuality that is about to engulf humanity in a maelstrom of destruction. This same press, that is ready to laud to the skies any nefarious scheme, provided the black-mail demanded comes forth, was foremost in booming the Panama canal fiasco. Government aid was induced through bribery of the French cabinet. It is believed that even President Carnot has been involved. When the so called bulwarks of the present order prove themselves to be such rotten material, what is to be expected of less favorably situated individuals? Count de Lesseps and his associates rolled in wealth until the bubble burst; Reinach committed suicide, his abettor, Hertz, fled to England where he is now lying at the point of death, guarded by officers who are awaiting the least favorable symptom to remove him for trial to France. Truly the way of the transgressor is hard. The worst phase of the affair is that thousands of small investors, having lost their all, will become powerful factors in precipitating an impending revolution.

\$3,500,000,000 have been lost by the collapse of the Liberator Building Society of London, which fact must be truly encouraging to the industrious and economic workman. With the crash of such institutions holding the savings of the workers, the reduction of wages, the closing down of mines and factories, truly, the prospect of an orderly adjustment of social factors becomes more doubtful day by day. With the Guelph fund scandal in Germany, starvation, strikes, lockouts and riots, in every country under the sun, prestage the dissolution of the old order of things. The new humanity has ripened in the womb of time, and the birth-pangs of the coming kingdom, while appalling to those

whose prestige is about to be wiped out, fills with anthems of thanksgiving and thrills of joy all those who are laboring for the solidarity of the race, and for its achievement of the highest pinnacle of possibility.—*Carl Gleeser.*

A Cat's-paw for the Silver Barons.

That is the part the people's party is destined to play in the attempt the silver mining corporations are making to foist themselves, alongside of the gold bugs, on the backs of long outraged humanity. The deluded editors who claim to be advocating the interests of the masses should study the financial history of the United States previous to the spring of 1873, the date of the passage of the bill demonetizing silver; they would learn that the people at large were the victims of periodically recurring crashes, due to the fact that under a bimetallic currency wholesale robbery could be carried on as effectually as under monometallism. If the silver interest of the country is sincere in its protestation of helpfulness for the farmer, why does it not fairly and squarely plant itself upon a platform demanding that all wealth become legal tender?

The greenback idea is also of the devil, based as it is on the taxing power of the state; we fail to find any warrant for it in the sociology proclaimed by the Christ. "He who would be the greatest among you, let him be the servant of all." In mutual service—the relation which Jesus preached, practiced and inaugurated in the world—there is no justification for legalized extortion. The principle of the taxing power of the state in American institutions has descended from the Norman robber, William the Conqueror, and is a relic of barbarism and diabolism. By making gold and silver legal tender money, every other form of wealth is discriminated against. By appreciating the white alongside of the yellow metal, labor products' depreciation is still maintained. Labor is the source of all wealth, and the true pivot of exchange. Every other factor entering into man's economic relationship partakes of the stamp of Cæsar. The money idea is the fundamental fallacy of the day. Makeshifts should be dispensed with! *Demonetize gold!*—*Carl Gleeser.*

We are haunted by an ideal life, and it is because we have within us the beginning and the possibility of it.—*Philips Brooks.*

We cannot chain our future selves. This is well. We might obstruct growth, fix permanently our present weaknesses or narrow views.—*Selected.*

The greatest of fools is he who imposes on himself, and in his greatest concern thinks certainly he knows that which he has least studied, and of which he is most profoundly ignorant.—*Shafishary.*

A little boy was asked by his uncle if he wanted some flowers, and he replied: "I don't care if I do." The uncle said: "I never give flowers to boys who don't care." Whereupon the urchin responded: "I don't care if I do; but I do care if I don't."

THE LATEST SPOKEN.

ZERO, AND NO COAL.—When "Christians" become followers of Christ they will recognize murder wherever committed, whether in the heat of passion or in the cold blood of trade. With the thermometer at zero, with the Ohio river gorged with ice, and navigation closed, the poor people of Cincinnati are suffering intensely for lack of fuel. Coal merchants have refused to sell to small consumers, as they are saving their stores for large contractors. Last summer when coal was two dollars and seventy-five cents a ton the rich filled their bins, and can sit around the family register warmed to their very marrow, whatever be the temperature. The poor alone suffer by the edict of coal merchants, who are no less murderers than Cain, though there be no law to touch them.

I am no anarchist. I realize that when merchants make contracts they should be fulfilled; but there are times when the postponement of contracts is not only a virtue but a duty. It is such action as the coal merchants of Cincinnati have taken that makes the poor hate the rich. Useless to argue with a frozen body and an empty stomach! No municipality should permit such cruelty, and any municipality that does permit it is its own worst enemy, breeding more discontent among the humbler classes than all the dynamiters that ever were dreamed of.—*Kate Field, in Kate Field's Washington.*

A NOBLE APPEAL.—The closing paragraph of Senator Washburn's great speech alludes to the appeal that the farmers are making to congress. It is worthy to be printed in letters of gold:

"Mr. President, there are in this country something like twenty-five million people engaged in agricultural pursuits. Upon the prosperity of this class of our citizens depends the general prosperity of the country and the welfare of every other citizen. They live in scattered communities, so that organization and concert of action is difficult and, to a great extent, impracticable. They must and should look largely for the protection of their interests, certainly so far as legislation is concerned, to those who represent them in this chamber, and in the hall at the other end of the capitol. As against them we find compact organizations, composed of men, shrewd, sagacious and unscrupulous, with immense wealth at their command, with trained lawyers and skilled statisticians ready to do their bidding. The contest in this case is unequal, like veterans against volunteers.

"Let us return to the old time methods when the law and trade was supply and demand; when the dealings on the exchanges were in property and not fictions. Let us remove from the commercial world all those elements that create discredit and distrust. Let us once more enthroned legitimate business. 'In the earlier times the money changers were driven from the temples.' Let us now drive the gamblers from our temples and re-instate therein the genius of legitimate trade and commerce."

NINETY-THREE.—In 1793 the people of France threw over the monarchy completely, and executed Louis XVI. and

his queen as an example of the vengeance that should be meted out to tyrants. The bloodshed and strife that was caused through the contests of factions in the National Convention covered the French Revolution with horror. It is no wonder that the world was dazzled by the ease with which the French people threw off the glamour of royalty, but was horror-stricken at the spectacle of men shouting, "Liberty, Equality and Fraternity," who had no more idea of the meaning of the words than a savage in Africa.

The French Revolution had a deeper meaning than the struggle of demagogues for power. It was a struggle brought about by the impoverishment of the people by the nobility. The people were starved, robbed, denied all rights, landless, ignorant, spurred on to deeds of violence because they could not obtain the necessities of life, and the horrors enacted in the name of liberty were the reaction of hundreds of years of tyranny and oppression. Between the extortion of nobility and the exactions of the church the people were reduced to the most abject poverty and distress. Every attempt to change this condition was resisted by all the powers of the state. But it was necessary for a famine to bring the slumbering wrath of the people to such intensity that they forgot customs and habits and resolved to rid France of its oppressors.

The same causes that brought about the French Revolution are at work in this country. The masses produce great wealth and receive little of it; natural opportunities are in the hands of the few; those who have employment consider themselves fortunate, because so many cannot get work to do; there is no famine, and yet thousands suffer for the necessities of life; the people are guaranteed certain rights, but the corporations do not respect them; laws are made by the people's representatives, but the corporations trample them under foot.

Does any sane man believe that the people will suffer indefinitely without creating a revolution? Such an idea is preposterous. The people are long-suffering. But sometimes the ass turns into a lion, throws his rider to the ground, and devours him.—*Cleveland Citizen.*

THE CIVIL SERVICE IN DANGER.—It is natural that the spoilsmen are anxious to get at the flesh-pots of Egypt as soon as President elect Cleveland can find time to get his official guillotine in good working order. To that end a bill has been introduced into the lower house of congress by Representative Martin, of Indiana. Mr. Martin's bill fixes the terms of all federal office holders at four years, and fixes the extreme limit of service at eight years. The bill also provides for the compulsory retirement, on or before July 4, 1893, of all persons who have been in office for eight years or more.

This bill is a sweet morsel on the tongues of the hungry Flannigans of the democratic party. They have been hungry and athirst, for lo! four long years, and when victory at last delivers the government into the hands of their party, the civil service law threatens to protect a large number of republican office holders from the axe of the headsmen. An office is a very desirable thing to have, and as there are not enough offices to satisfy one tenth of the hungry claimants who "worked for the success of their party," the yearners

for office want the civil service law practically repealed. There is every reason to believe, however, that the program of the Flannigans will be blocked, for even in the flush of a great victory the democratic party dare not overlook the strong sentiment of the country in favor of civil service reform. The office seeking evil has become so strong as to seriously threaten the interests of the people, and nullify the force of honest political convictions. One would suppose, judging from the claims made by office seekers, that the government was a huge plum for the reward of faithful party service, and an election merely a contest between the parties to see who will get the spoils. The masses of the people do not care who holds the purely clerical offices so long as the public business is conducted with efficiency and dispatch. The civil service rules should be extended so as to protect every government employee whose duties are not of a political nature. When the number of offices affected by political control is reduced to the minimum, perhaps political principles will have some influence in elections.—*Cleveland Citizen*.

JUST AS BASE.—The time may come when the politician who sells, one by one, to the highest bidder, all the offices within his grasp, will not be considered more base in his code of morals, more hardened in his practice, than the woman who constantly invites to her receptions those alone who bring her an equal social return; who shares her beautiful surroundings only with those who minister to a liking she has for successful social events. In doing this she is just as unmindful of the common weal, as unscrupulous in her use of power, as is any city "boss" who consults only the interests of the "ring." In politics "bossism" arouses a scandal. It goes on in society constantly, and is only beginning to be challenged. Our consciences are becoming tender in regard to the lack of social democracy in social affairs. The social organism has broken down through large districts of our great cities. Many of the people living there are very poor, the majority of them without leisure or energy for anything but the gain of subsistence. They move often from one wretched lodging to another. They live for the moment side by side, many of them without knowledge of each other, without fellowship, without local tradition or public spirit, without social organization of any kind. Practically nothing is done to remedy this. The people who might do it, who have the social tact and training, the large houses, and the traditions of custom and hospitality, live in other parts of the city. The club-houses, libraries, galleries, and semi-public conveniences for social life are blocks away.

We find workmen organized into armies of producers, because men of executive ability and business sagacity have found it to their interests thus to organize them. But these workmen are not organized socially; although living in crowded tenement-houses, they are living without a corresponding social contact. The chaos is as great as it would be were they working in huge factories without foreman or superintendent. Their ideas and resources are cramped. The desire for higher social pleasure is extinct. They have no share in the traditions and social energy which make for progress. Too often their only place of meeting is a saloon; their only host a bartender; a local demagogue forms their public opinion. Men of ability and refinement, of social

power and university education stay away from them. Personally, I believe the men who lose most are those who thus stay away from them. But the paradox is here: when cultivated people stay away from a certain portion of the population, when all social advantages are persistently withheld—it may be for years—the result itself is pointed at as a reason, is used as an argument for the continued withholding.—*Miss J. Adams, in "Forum."*

MANUFACTURED SAVAGES.—"All is fair in warfare," is a maxim that even nations claiming to be civilized and Christianized have frequently acted upon. War among nations is always, on one side at least, and is sometimes on both sides, nothing better than murder on a large scale. The same devilish war-maxim, it seems, is being adopted in some quarters among workmen organized in trades unions for the protection and promotion of their common interests. The organized workers feel themselves to be at war, on the one hand, with the owners of the means of production, who usually insist on getting the lion's share of the produce, and at war, likewise, on the other hand, with the poor wretches, driven by the lash of hunger, who offer to work for lower wages than the organized workers are demanding. The tendency of all war (unless it be, perhaps, an entirely unselfish and chivalrous warfare for the weak against the strong) is to touch and quicken the worst side of human nature, to develop the latent savage; and this tendency has been showing itself with shocking results recently in America. Some workmen appear to have hit upon a very horrible mode of carrying on their war; they have taken to poisoning. Thirty-two of the Carnegie Company's "blacklegs" at Homestead, it is alleged, have died of poison; out of the four thousand "blacklegs" employed during the strike, about one-half have been ill, brought to the verge of the grave, by poison. Poison has also been administered at Apperson's Convict Camp, near Helena, Arkansas, to eighteen men, mostly negroes, employed as guards over convict laborers, and to several of the convicts whose labor was supposed to be competing unfairly with that of ordinary workers, and there have been at least four deaths in consequence.

It must not for a moment be supposed that any considerable section of American workmen have the least sympathy with such devilry. A couple of cunning men, with a murderous bias stimulated by a sense of injustice, may have managed to get situations in the kitchens whence the blacklegs, or that from which the Arkansas convicts and their guards, were supplied, and may have done almost single-handed all this deadly work. But the event ought to be a warning to society ordered as a warfare. We are making savages, making demons, by our brutal methods. Such characters would not be developed in a co-operative commonwealth.

The shocking dynamite outrage in Dublin on Christmas eve, directed probably against the Castle as a retaliation for the government's refusal to release the dynamitered Daly, and resulting in the killing of a young detective and the wrecking of a police office, is another loud warning against the manufacture of savages and demons. Modern science brings within almost everybody's reach tremendous destructive forces. One victim of social injustice, if he combines a little science and skill with his wild sense of wrong, might lay a

whole city in ruins. Possibly the best thing we can do with such madmen, once they are made, is to shut them up like Daly; but we must stop making them, or civilization will end in universal wreckage.—*Brotherhood.*

CURRENT TOPICS.—The Governor of Pennsylvania, in his annual message to the legislature, speaks of the Home-stand riot, and compliments the militia for the "zeal and activity" displayed by those amateur warriors in reducing the workmen to "peace and submission." These are portentous words; ominous, not only to the workmen but also to their masters. When I remember that the most productive estate of its size in all this world, is the piece of land geographically known as Pennsylvania, it seems to me that if a standing army becomes necessary there to dragoon the workmen into "peace and submission," something must be wrong in the management of that farm. "Peace and submission" is an irritating phrase when directed exclusively against the workmen, for it implies that the laborers are a conquered class. A conquered class is a rickety foundation on which to build the prosperity of any nation; because men, and especially American men, will never contentedly stay conquered.

A key to the puzzle is furnished by the governor himself in that identical message, for he complains of another set of Pennsylvania law-breakers who live in habitual riot and rebellion without any fear of punishment at all,—those numerous incorporated conspiracies which, according to the governor, appear to be in a chronic state of treason. Asking for an enforcement of the constitution against all corporations that trample it under foot, the governor mentions the Reading railroad combination as "an especially flagrant illustration of the manner in which the constitution is defied." That is positive enough, and it really seems as if the militia might reduce to "peace and submission" that organized assault upon the constitution. Unfortunately, the militia is intended for the protection of the Reading "combine" and similar bands of powerful men confederated against the law. Property, abusing its rights, and usurping powers by which the constitution is "defied," provokes the resistance of labor.—*M. M. Trumbull, in Open Court.*

THE PANAMA SCANDAL, AND ONE BIGGER.—The world—so honest it is—has been holding up its hands the last few days in horror at the discovery that some three million francs, or £120,000 sterling, have been distributed in bribes by directors of the Panama Canal Company to deputies (French M's. P.) for voting in favor of bills they wanted. Of course, it was very wrong in those directors to offer, and in those deputies to accept, bribes. But was it any worse than other ways of making money, without earning it, which do not in the least shock the world? A far bigger scandal than the Panama one is this: Hundreds of millions of francs, and hundreds of millions of pounds sterling, representing the produce of labor, find their way, somehow, every year into the hands of those who have not labored. Will the French Government or the British, or any other, set the good example of instituting an inquiry into this monstrous scandal?—*Brotherhood.*

ENGLAND'S WANT.—When Shylock McCulloch—the most sensible, enemy "the people" ever had in the Exchequer of the Union—said that England "demands more purchasing power for a gold dollar," and that other foreign countries "demand more purchasing power for the gold dollar," the sly old syndicate cat's-paw was doing just what his British owners had sent him to announce, only in a hidden manner. "More purchasing power for a gold dollar," meant that farmers shall sell two bushels of wheat for the price they were getting for one. It meant that laborers should be reduced from the then to the present poverty pay of concentrated capital. It meant that everything in the shape of breadstuffs and provisions produced by the hand of the toilers on the farm should be reduced. It meant that the covetous eye of the aristocracy of England was then upon our broad prairies, and the men that were getting along swimmingly in providing homes for themselves and families, must be forced into mortgaging them, for with "more purchasing power" they would never be able to redeem them. It meant to pull mechanics and laborers down to such beggarly prices they would never be able to save enough to purchase a home, and after the country was covered with mortgages, and labor was fixed so that no more homes could be secured, then would come the glorious days so long looked forward to when the same British system of tenantry and aristocracy would be maintained by those of the Sherman and McCulloch stripe, who are aiding in giving gold a greater purchasing power.

The above is taken from an old copy of the Springfield, Mass., *Monitor* of 1877. It would pass for current literature without much trouble, and still intelligent people think that the "calamity howler" is of recent origin.

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All desiring to hear the doctrines of Koreashanism discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday and Friday of each month the meetings of the Society are devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

There are services every Sunday morning in the parlor of the Sunlight Flats, corner of Wright Street and Normal Park Place, at 11 o'clock. Good speakers lecture on these occasions on Koreashan Science. Also every Sunday evening at 7:30 o'clock at Beth-Ophrah, Washington Heights. Public invited.

The WOMAN'S MISSION meets Friday at 2:30 P. M., at Sunlight Flats, corner Wright Street and Normal Park Place; also Tuesday at 2:30 P. M., at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreashan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal. Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2512 Fillmore St., San Francisco, Cal.

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

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